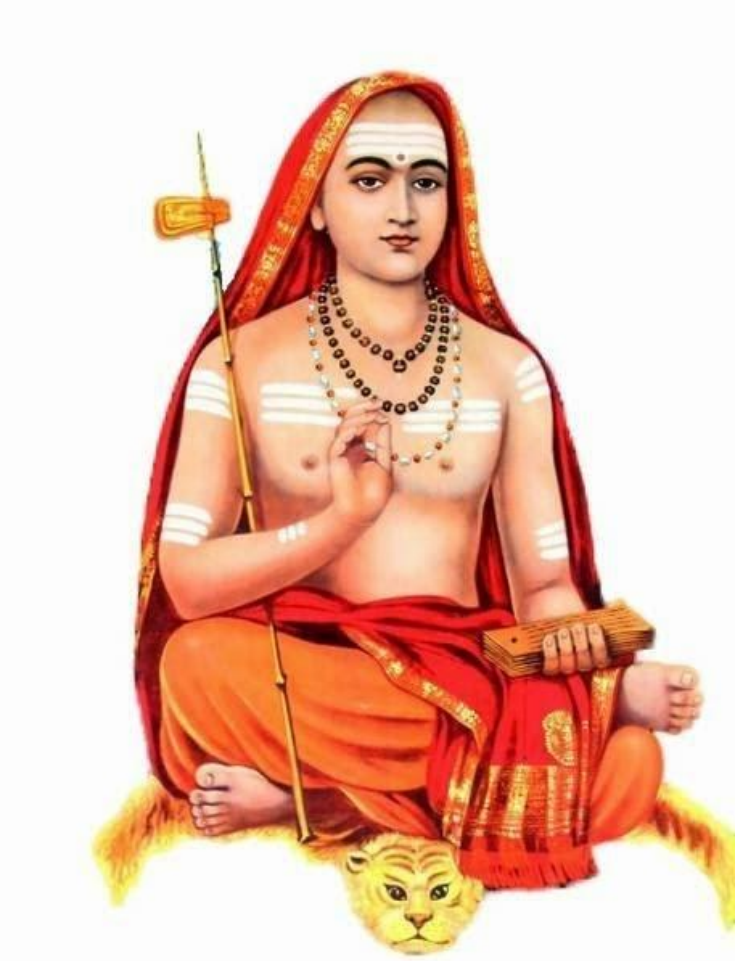
Māyā and her three Guṇas



Advaita Vedanta Basics from Vivek Chudamani

Three Guṇas of Māyā as described in Vivek Chuḍāmaṇi with notes from Śringeri Jagadguru Śrī Chandrashekhara Bhāratī jīś Sanskrit commentary

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Maya and her Three Gunas – Rajas, Tamas, Sattva (Mishrit Sattva and Suddha Sattva) – Vivek Chudamani

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Introduction

Vivek Chudamani is a very big Prakarana Grantha consisting of 580 slokas. It gives great insight into many fundamentals of Advaita. It is indeed true to it's name – 'The Crest Jewel of Discrimination'. In current article, few slokas 110 to 123 are selected which describe Māyā and her three Guṇas – Sattva, Rajasa and Tamasa. Sattva is further divided into Mishrit Sattva and Shuddha Sattva i.e. Mixed Sattva and Pure Sattva.

Additional information about two types of Īndriyas – Jñānendriyas (GYAnendriyas) and Karmendriyas is given. It is extracted from Tatva Bodh. There is no numbering of slokas in Tatva Bodh, hence we cannot give sloka number to the slokas describing Īndriyas.

Two extra articles covering the difference between traditional explanation of panch koshas and theory of creation are given. Belief of Theosophists and Creation according to Maha Yogi Guru Gorakshanath is described in separate articles –

- Notes on Beliefs of Theosophy and
- Creation according to Siddha Siddhanta Paddhati by Gorakshanatha.

Translations of slokas of Vivek Chudamani presented in this article are taken from three sources. The author, Amrut, has presented two translations using three sources.

- First one is Swami Madhavananda's Translation which is very simple and easily available on internet. Swami Madhavananda belongs to Advaita Ashram of Mayavati, which is a branch of Sri Ramakrishna Matha. This translation is helpful for the beginner who wishes to get a broader message of the sloka.
- Other translation, is compiled from Swami Tadrupanand's Gujarati Translation & Commentary and Sri P. Sankaranarayanan's English translation published by Bharatiya Vidya Bhavan. Sri P. Sankaranarayanan has translated original Slokas into English and also translated Sanskrit commentary of Sri Chandrashekhara Bharati, Shankracharaya of Sringeri Matha. This translation purposefully uses Sanskrit words. Initially, new readers may find it difficult to grasp the content and additional notes may be overwhelming, however, upon repeated reading reader will be comfortable. It is advised to do more than one reading.

Use of Sanskrit words has two purposes

1. English, at times, does not have Sanskrit equivalent. Sanskrit or Hindi words have deeper meaning. So the Bhāvārtha is retained by using Sanskrit words. Their English equivalents are given in either brackets or in notes.
2. Use of Sanskrit words will be beneficial for those undertaking further study of Śāstras.

Wherever necessary, additional notes are given after English Translation. They too are based on both translations.

Chandas in which each slokas are to be sung are given by Swami Tadrupanand ji.

Let us begin with the slokas from Vivek Chudamani 110-123

Māyā

What is Māyā?

(छंद उपजाति - Chanda Upjāti)

अव्यक्तनाम्नी परमेशशक्ति
रनाद्यविद्या त्रिगुणात्मिका परा।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते।।110।।

Swami Madhavananda's Translation

110. Avidyā (Nescience) or Māyā, called also the Undifferentiated [1], is the power of the Lord [2]. She is without beginning, is made up of the three Guṇas and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe.

Notes:

[1] The Undifferentiated — the perfectly balanced state of the three Gunas, where there is no manifested universe. When this balance is disturbed, then evolution begins.

[2] Power of the Lord — This distinguishes the Vedantic conception of Maya from the Sankhya view of Prakriti which they call insentient and at the same time independent.

English Translation

110. Māyā is called avyakta. It is the power of Parameśvara. It is anādi avidyā i.e. beginningless Ignorance (Nescience). It consists of three guṇas. It is superior to its effects (kārya) [as their cause]. From her, the entire jagat is created and that which can be only known i.e. inferred from the act of creation [of jagat] by the wise whose intellect functions in accord with śruti. She gives birth to this entire world and is known as 'Māyā'.

Notes extracted from Śri Chandraśekhara Bhāratī's commentary and Svāmī Tadrupānanda's Commentary:

Māyā is called avyaktam (i.e. not vyaktam), not manifest, because one cannot obtain awareness of it by sense-perception. For, it is devoid of form etc.

Parameśa Śaktiḥ: It is the power of Parameśvara: Of Brahman It is an unimaginable and wonderful power. It has no beginning. Hence it is called anādyavidyā (anādi – avidyā), beginningless avidyā. It has no reality in the absolute sense. Vastutaḥ na vidyate. So it is called avidyā.

Triguṇātmikā: that which consist of three guṇas – Sattva, rajasa and tamasa

Parā: Superior as their cause to all its effects beginning with Hiraṇyagarbha [Since she is the cause of creation, she is superior to the creation]

Kāryānumeya etc: She cannot be directly known through five senses as she is hidden in the creation as its cause. So she has to be known by indirect means like inference as it is invisible. So she has to be accepted as the cause of entire creation. Bhagavāna in Gīta BG 9.10 says Paramātmā by it's Māyā Śakti creates the world but it itself takes no active part in creation but exists as sakshi (witness). So the wise must know the nature of māya by inference and transcend her.

Sudhiyā: To gain knowledge of origin and creation of the world by the means of śruti and not other ways using one's intellect.

Nature of Māyā is –

(छंद इंद्रवज्रा - Chanda Īndravajrā)

सन्नाप्यसन्नाप्युभयात्मिका नौ
भिन्नाप्यभिन्नाप्युभयात्मिका नो।
साङ्गाप्यनङ्गाप्युभयात्मिका नौ
महाद्भुतानिर्वचनीयरूपा।।111।।

Swami Madhavananda's Translation

111. She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words.

English Translation

111. She is neither sat (real) nor asat (unreal), neither the combination of both sat and asat at the same time. She is not bhinna (different), nor abhinna (not non-different), nor both. She is not saṇga (with parts) not asanga (without parts), not both, She is adbhuta (wonderful) and anirvachaniya (indescribable)

The Three Guṇas of Māyā

(छंद उपजाति - Chanda Upjāti)

शुद्धाद्वयब्रह्मविभोधनाश्या
सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमःसत्त्वमिति प्रसिद्धा
गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ ११२ ॥

Swami Madhavananda's Translation

112. Māyā can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Guṇas as Rajas, Tamas and Sattva, named after their respective functions.

English Translation

112. Just like by the knowledge of rope, the illusion of snake (is destroyed), as a result of knowledge of shuddha-advaya-brahma (shuddha-advaita-brahma), it (māyā) is destroyed. Its qualities are known by their actions or characteristics. Sattva, Rajasa and Tamasa are the popular [three] guṇas (of māyā)

Vipkshepa Śakti of Rajasa Guṇa (or the power of mental agitation, mental activity)

(छंद उपजाति - Chanda Upjāti)

विक्षेपशक्ती रजसः क्रियात्मिका

यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं

दुःखादयो ये मनसो विकाराः ॥ ११३ ॥

Swami Madhavananda's Translation

113. Rajas has its vikṣepa-Shakti or projecting power, which is of the nature of an activity, and from which this primeval flow of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced.

English Translation

113. Rajasa guṇa's shakti is known as 'vikshepa śakti' (mental agitation, mental activity, activity). When it is in effect (i.e. is active), it emanates the purāṇa pravritti [1] (ancient primal). Also due to the effect of this (vikshepa - shakti), emotions like raga – dveṣha (likes – dislikes), dukkha (sorrow, grief), etc are continually produced.

[1] purāṇa = primal (old, ancient, purāNa), pravritti = activity

Simple Translation:

113. Rajasa guṇa's shakti is known as 'vikshepa śakti' (mental agitation, mental activity); it is of the nature of activity. Under its influence, the ancient saṁskarās or tendencies [accumulated in the mind] are emanated or are set in motion or are made active. Due to it's effect, attachment, grief, etc are continually produced [in mind].

Qualities attributed to Rajasa Guṇa

(छंद शालिनी - *Chanda Śālinī)*

कामः क्रोधो लोभदम्भाद्यसूया
अहंकारेर्ष्यामत्सराद्यास्तु घोराः ।
धर्मा एते राजसाः पुम्प्रवृत्तिः
यस्मादेषा तद्रजो बन्धहेतुः ॥ ११४ ॥

Swami Madhavananda's Translation

114. Lust, anger, avarice, arrogance, spite (desire to hurt someone), egoism, envy, jealousy, etc., — these are the dire attributes of Rajas, from which the worldly tendency of man is produced. Therefore Rajas is a cause of bondage.

English Translation

114. Desire, anger, avarice (greediness), deceit, malice (displeasure), ego, envy, selfishness (wickedness), etc are the dangerous qualities originating from Rajasa Guṇa only, and are inducements of actions of men i.e. these qualities trigger or induce men to act and do more karma. [Due to these reason], Rajasa Guṇa is the cause of bondage.

Notes:

कामः क्रोधो लोभदम्भाद्यसूया

Kāma – krodha – Lobha – Dambha – Asūyā, etc

Desire (includes lust) – Anger – Avarice (Greediness) – Deceit (Fraud, Hypocrisy) – Malice (Displeasure), etc

अहंकारेर्ष्यामत्सराद्यास्तु घोराः ।

Amaḥkāra – Irṣhyā – matsara etc Ghorā

Ego – Envy – Selfishness (wicked) etc [are] dangerous (terrible)

Asūyā, Irṣhyā, Matsara have similar meanings – Envy, Jealousy, but they also have other meanings like being ill to, selfishness, Malice, etc.

The cause of all karma (activity) originates in mind. All reactions first happen in mind. Before putting any plan into action, it is first created and conceptualized in mind. So mind is the cause of karma. If Rajasa Guṇa is the cause of such triggering of karma, then such karma is known as Rājasika and one has to bear the fruit of such karma. In this way, Rajasa Guṇa is the cause of bondage.

Āvaraṇa Śakti of Tamasa Guṇa

(छंद शालिनी - *Chanda Śālinī)*

एषावृतिर्नाम तमोगुणस्य
शक्तिर्मया वस्त्ववभासतेऽन्यथा ।
सैषा निदानं पुरुषस्य संसृतेः
विक्षेपशक्तेः प्रवणस्य हेतुः ॥ ११५ ॥

Swami Madhavananda's Translation

115. Āvṛti or the veiling power is the power of Tamas, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (Vikṣepa).

English Translation

Simple Translation:

115. Tamasa Guṇa's śakti is known as 'Āvaraṇa'. Under it's influence, things do not appear as they are. (Their real nature is veiled by the power of Āvaraṇa Śakti). This Āvaraṇa Śakti is the root cause of samsāra of Jīva i.e. bondage and is also the cause of expansion of the Vikshepa Śakti.

Note: *In other words, Tamasa Guṇa's Āvaraṇa Śakti, which acts as the veil of ignorance, is the root cause of bondage and is also the cause of Vikshepa - Shakti (mental activity), which is the quality of Rajasa Guṇa.*

During meditation, after the mind becomes quiet, the Vikshepa (mental activity) is at standstill. Still the seeker does not know one's true nature as still there is a Veil of Ignorance (Āvaraṇa Śakti). When this Veils gets lifted, then one becomes Self Realised. In this state, mind merges in Brahman or Ātma – svarūpa and so there is no mental agitation, no thoughts, no emotions generated in mind. There is calmness, there is bliss. In this way, first, the mental activity must be controlled and then the Veil of Ignorance has to be removed by going to the source of power that is illuminating, empowering the mind. This results into mind merging in Brahman.

Without Āvaraṇa (Veil), there cannot be Vikshepa (mental activity), but without Vikshepa, Āvaraṇa can still exist.

Tamasa Guṇa is mentioned in Bhagavad Gītā 14.8

BG 14.8: O Arjuna !, Know that tamo Guṇa which originates from Avidyā (Ignorance of knowledge Self), is the cause of delusion of Jīva . This Avidyā binds Jīva with Procrastination, Laziness, and Sleep.

Sanat Sujāta's Updeśa is - pramādo vai mṛityu meaning prāmada (procrastination) is death – 2.4

Ref: Page 253)

(छंद शार्दूलविक्रीडित - Chanda Śardūlavikrīḍita)

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्
व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥ ११६ ॥

Swami Madhavananda's Translation

116. Even wise and learned men and men who are clever and adepts in the vision of the exceedingly subtle Ātman, are overpowered by Tamas and do not understand the Ātman, even though clearly explained in various ways. What is simply superimposed by delusion, they consider as true, and attach themselves to its effects. Alas! How powerful is the great Āvṛti Shakti of dreadful Tamas!

English Translation

116. Even if one is wise, pandit, clever, and with extremely subtle intellect (purified intellect), when one is under the influence of tamo guṇa (tamasa guna), in spite of [knowledge of Ātman] being very clearly explained in many ways [by śāstras], under delusion, [under the effect of Āvaraṇa Śakti], one considers that [1] to be true which is superimposed and attach themselves to it's guṇas. Alas! Truly, that whose effect can be removed with great difficulty, the great Āvaraṇa Śakti has very strong influence [upon Jīva].

Note: [1] 'That' here means – that which one wrongly interprets to be Ātman. Not only this, one adopts that which, in reality, is asatya, anitya and also adopts their Guṇas (qualities) considering them to be true. In other words, one wrongly considers the knowledge acquired by understanding worldly knowledge to be true, though only Ātmajñāna is considered to be 'True Knowledge'. Under the influence of this Āvaraṇa Śakti, one cannot know one's true nature. Mind stays extrovert, as the person is seeking happiness in the outer world, but in reality it is inside us, in our heart, and is so near that it is inseparable from us. This 'I' is the very Ātman. Thus a Jīva is trapped in the bondage and cannot be free from the cycle of birth and death.

Notes from Sanskrit Commentary of Sri Chandrasekhara Bharati

Prajñāvāna – *Prajñā traikālilī matā* – prajñā is understood as referring to all the three periods of time. So Prajñāvāna means one who has definitive (unshakable) intelligence in all three periods of time.

Traikāla = three periods of time

Paṇḍitaḥ - the wisdom arising from study of śāstras is paṇḍa. He who has this paṇḍa is a Paṇḍita

Caturaḥ - *ūhapohavicakṣaṇaḥ (ūhapoha - vicakṣaṇaḥ)* - one who is expert in positive and negative reasoning.

ūhapoha means one who infers by splitting (logic),

vicakṣaṇaḥ = wise, clever

Atyanta - sūkṣmārthadṛk (sūkshma – artha = subtle meaning) – one who sees (understands) the subtlest meanings of words. This is the result of the preceding qualities. By having definitive knowledge, with the aid of śāstras and by skill in positive and negative reasoning, one is able to understand even the minutest of things.

Atyanta - sūkṣmārthadṛk -

Atyanta = Extremely

Sūkshma = subtle

Artha = meaning

Dṛk = opening (Here to be taken as seeing i.e. understanding or knowing)

[*Atyanta - sūkṣmārthadṛk* = To Understand Extremely Subtle Meaning]

Even such a person, when under the influence of Tamasa Guṇa cannot realise the Ātmā. What can a man do in deep darkness even though he has keen eyes? He cannot know the Ātmā though well taught by śāstras in many ways.

(छंद उपजाति - Chanda Upjāti)

अभावना वा **विपरीतभावना**
संभावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ ११७ ॥

Swami Madhavananda's Translation

117. Absence of the right judgment, or contrary judgment, want of definite belief and doubt – these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble.

Notes: Want of definite belief -—in the existence of a thing even though there may be a vague notion of it.

English Translation

117. **Abhāvanā** (**अभावना**) - Absence of True knowledge [and being convinced that there is no Ishvara or Brahman or Ātman],

Viparita Bhāvanā (**विपरीतभावना**)- wrong knowledge about Self (Ātman),

Sambhāvanā (**असंभावना**) [1] - doubting the knowledge given in Śastras like doubting the teaching that jīva and Brahman are same [after renouncing jīva – bhava], and

Vipratipatti (**विप्रतिपत्ति)** - doubting whether the knowledge given by Saints and Jñānīs is true or not, is sadguru necessary for spiritual progress, questioning authenticity of teachings of vedas and upaniṣads, etc

– all these never leave one but the Vipkshepa Śakti deludes one endlessly.

[1] Swami Tadrupanandji's version of Vivek Chudamani and the version published by Bharatiya Vidya Bhavan which has commentary by Sri Chandrashekhara Bharati, Shankaracharya of Sringeri Matt, the word used is **Sambhāvanā** (**संभावना**) and not **Asambhāvanā** (**असंभावना**)

> **अभावना** वा **विपरीतभावना**
> **संभावना** **विप्रतिपत्ति**रस्याः ।

However, in Swami Madhavananda's version it is '**असंभावना'**

Qualities attributed to Tamasa Guṇa

(छंद उपजाति - Chanda Upjāti)

अज्ञानमालस्यजडत्वनिद्रा
प्रमादमूढत्वमुखास्तमोगुणाः ।
एतैः प्रयुक्तो नहि वेत्ति किंचिन्
निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ ११८ ॥

Swami Madhavananda's Translation

English Translation

(Both have done same translation)

118. Ignorance, lassitude (lack of energy, lethargy), dullness, sleep, inadvertence, stupidity, etc., are attributes of Tamas. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone.

Notes: *Stock or stone*—lit. pillar.

Stock or stone here would mean to not move or not freely movable like rock or stone. Standing in one place like a pillar.

Satva Guṇa

(छंद उपजाति - Chanda Upjāti)

सत्त्वं विशुद्धं जलवत्तथापि
ताभ्यां मिलित्वा सरणाय कल्पते ।
यत्रात्मबिम्बः प्रतिबिम्बितः सन्
प्रकाशयत्यर्क इवाखिलं जडम् ॥ ११९ ॥

Swami Madhavananda's Translation

English Translation

(Both have done same translation)

119. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas it makes for transmigration. The reality of the Ātman becomes reflected in Sattva [i.e. sattvika buddhi] like the sun reveals the entire world of matter.

Mishrita Sattva – Mixed Sattva

(छंद उपजाति - Chanda Upjāti)

मिश्रस्य सत्त्वस्य भवन्ति धर्माः

त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षता च
दैवी च सम्पत्तिरसन्निवृत्तिः ॥ १२० ॥

Swami Madhavananda's Translation

English Translation

(Both have done same translation)

120. The qualities of mixed Sattva (Mishrita Sattva) are an utter absence of pride etc., and Niyama, Yama, etc., as well as faith, devotion, yearning for Liberation, the divine tendencies and turning away from the unreal.

Śuddha Sattva – Pure Sattva

(छंद उपजाति - Chanda Upjāti)

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ॥ १२१ ॥

Swami Madhavananda's Translation

121. The traits of pure Sattva are cheerfulness, the realisation of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Ātman, by which the aspirant enjoys everlasting Bliss.

Notes: *Pure Sattva*—Sattva unmixed with Rajas-and Tamas elements.

English Translation

121. The qualities of *pure Sattva (Śuddha Sattva)* are Bliss or happiness experienced in Antaḥkaraṇa, the realisation of one's own Self, Deep peace [even in pleasant and unpleasant circumstances], contentment, joy [thrill of devotion], ekaniṣhṭha (one pointed devotion) to Paramātmā (Paramātmaniṣhṭha) - are guṇas (qualities) of viśuddha sattva , due to which one attains constant ānanda – rasa (Bliss)

Deep Sleep

(छंद उपजाति - Chanda Upjāti)

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं
तत्कारणं नाम शरीर**मात्मनः** ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२२ ॥

Swami Madhavananda's Translation

122. This Undifferentiated, spoken of as the compound of the three Guṇas, is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.

English Translation

122. Avidyā [Māyā], consisting of three guṇas, which was earlier explained, is known as 'avyakta' [1] (unmanifested). [That] is the 'kāraṇa śarīra i.e. causal body [3] of Jīvātmā [2]. It's another state is unknown as suṣhpti, in which all the indriyas (5 senses) [4], tendencies of buddhi (intellect) are merged (Līna) (and so is ineffective).

Notes:

[1] *a-vyakta, vyakta* = manifested. *A-vyakta* means that which is not manifested meaning unmanifested. *Vyakti* is known as 'that which is being manifested or simply that which is manifested).

[2] The word used in sanskrit is *'Ātman' or 'Ātmā' (*शरीर**मात्मनः** = शरीर + आत्मा i.e. Śarīra – Ātmā meaning Ātmā attached to bodies) but here it is taken as *'Jīvātmā' or 'Jīvātman'* because, *Ātman* is never endowed or associated with the mind, intellect and the three *Śarīras (sthuḷa , sukshma and kāraṇa).*

[3] *Kāraṇa śarīra is ānandamāya kosha.*

[4] *Īndriyas* are generally taken as 5 senses – touch, smell, vision, hearing and taste. *Īndriyas* are of two type *Jñānendriyas (GYAnendriyas) and Karmendriyas*

Īndriyas – Jñānendriyas (GYAnendriyas) and Karmendriyas

Five *Jñānendriyas* with their functions or *vishayas* and presiding deities *(aḍhishṭhāna devatās)* are

(ref : Tatva Bodha by Swami Tadrupanand in Gujarati, Page 91)

Jñānendriyas (senses)	***Viṣayas (functions)***	***Devatā (Associated Gods)***
Shrotrendtiya (Ears)	*Śabda grahaṇa (To hear)*	*Dik or dishā (God of Directions)*
Sparshendriya (Skin)	*Sparśa grahaṇa (Touch)*	*Vāyu (God of Air)*
Chakshuindriya (Eyes)	*Rūpa grahaṇa (see forms, vision)*	*Sūrya (Sun God)*
Rasanendriya (Tongue)	*Rasa grahaṇa (To taste)*	*Varuṇa (God of Ocean)*
Ghraṇendriya (Nose)	*Gandha grahaṇa (To Smell)*	*Ashvinikumāras (Twin Gods of Medicine)*

- *ears – to hear -- devatā is dik or disha (god of directions)*
- *skin - touch -- vAyu (god of air)*
- *eyes - rUpa - form i.e. see forms -- sUrya (sun god),*
- *tongue - to taste -- varuNa (God of ocean) and*
- *nose - to smell -- ashvinikumaras (Twin Gods of medicine)*

Karmendriyas (senses)	***Viṣayas (functions)***	***Devatā (Associated Gods)***
Vāṇī (Speech)	*Bhāṣhaṇa (speech)*	*Agni (God of Fire)*
Pāṇī (Hands)	*Grahaṇa (to hold)*	*Īndra*
Pādaḥ (Legs)	*Gamana (to move)*	*Viṣṇu*
Pāyu i.e. Gūdā (Anus)	*Maḷatyāga (extretion)*	*Mṛityu (God of Death)*
Upastha , lingɒ jananendriya (Genital Organ)	*Ānanda (Enjoyment)*	*Prajāpati*

2. *Five karmendriyas with their functions or vishayas are - (ref : Tatva Bodha by Swami Tadrupanand in Gujarati, Page 97)*
    - *speech - bhashaNa - to speak -- Agni deva (God of Fire)*
    - *hands - grahaNa - to hold -- Indra deva*
    - *legs - gaman - to move -- viShNu*
    - *pAyu i.e. gudA (anus) - maLatyAga - excretion -- mRityu (God of death) and*
    - *upasthAni i.e. linga jananendriya (genital organ) - Ananda - enjoyment -- prajApati deva*

Kāraṇa Śarīra (Causal Body)

(छंद उपजाति - Chanda Upjāti)

सर्वप्रकारप्रमितिप्रशान्तिः
बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किंचिन्न वेद्मीति जगत्प्रसिद्धेः ॥ १२३ ॥

Swami Madhavananda's Translation

123. Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle seed-like form. The test of this is the universal verdict, 'I did not know anything then'.

Notes: *All kinds of perception*—including remembrance and delusion also. *The universal verdict* —This negative *remembrance* proves the continuity of the mind even in the *sushupti* state.

English Translation

123. Where, there is cessation of all kinds of knowledge [1], and where Buddhi (antaḥkaraṇa) is present in it's seed form (unmanifested form), this state [of Jīvātmā] is known as suṣhupti because, [in this state of deep sleep], one experiences the universal feeling 'I do not know anything' [2]

Note:

[1] Knowledge here means that which is perceived through 5 senses and mind.

[2] During deep sleep, there are no thoughts, upon waking up one does not remember anything, but feels fresh. This feeling of freshness is due to the feeling of Ānanda (bliss). However, one does not remember it. However, this absence of knowledge i.e. not remembering anything, nor thoughts, nor feelings, is known to us and one says, 'I do not remember anything' or 'I do not know anything' meaning I do not know what was I doing in deep sleep. This 'Knowledge of Absence of Knowledge' is due to the fact that our Ātman is constantly aware of all three states of consciousness and is witness to them. Hence it experiences this 'Blank' state too and thus we say 'I do not know anything' indicating that 'I' that experienced this blank state of deep sleep is the knower of this state and so is different from this state.

In other words, one is in Ātma-sthiti i.e. in state of Self realization, but is not aware of it due to veil of ignorance. This veil is due to Ānandamaya kosha, hence this Ānandamaya kosha is known as the cause of bondage i.e. Kāraṇa Śarira or causal body.

Hari OM

References used in compilation of Article and Chandas for each Sloka

Please find the sources used

Sources:

Vivek Chudamani: Mula Slokas in Sanskrit

https://www.sankara.iitk.ac.in/comprehensive-texts?language=dv&field_text2_tid=102

List of Sanskrit texts available online

https://sanskritdocuments.org/TextsElsewhere/

1. Vivek Chudamani with Sanskrit Commentary of Sri Chandrasekhara Bharati, Shankaracharya of Sringeri Matha Translated in English by Sri P. Sankaranarayanan ji, published by Bharatiya Vidya Bhavan

– Slokas 110 – 123 (Page 127 – 149)

2. Vivek Chudamani, Translation and commentary by Swami Tadrupanand of Manan Ashram in Gujarati Published by Manan Abhyasa Mandal. (Svāmī jī is the disciple of Swami Dayananda Sarasvati of Arsha Vidya Gurukulam. Earlier Svāmī jī got brahmachārī dikshā from Svāmī Chinmayananda of Chinmaya Mission). Swami ji has also provided Chandas for each sloka.

– Slokas 110 – 123 (Page 245 – 263)

3. Vivek Chudamani, Swami Madhavananda's Translation (Available online). Swami Madhavananda belonged to Advaita Ashrama, Mayapur (Sri Ramakrishna Matha / Mutt)

– Slokas 108 – 121

> *Swami Madhavananda ji's version of Vivek Chudamani has 2 slokas less than standard versions. His translation is most widely available on internet.*

Online Source:

https://shlokam.org/vivekachudamani/

https://www.wisdomlib.org/hinduism/book/vivekachudamani

Extra Articles

Five koshas and three śarīras are described in this article are from traditional view as described in Tatva Bodh and Vivek Chudamani. However, the new-age phenomenon like Theosophical society have different explanation of for the causal body. Let us understand the theory of theosophy.

Notes on beliefs of Theosophy

In Theosophy, the causal body is Vijñānamaya kosha and not Ānandamaya kosha. Ānandamaya kosha is said to be the 'Body of Bliss', or 'Body of Ignorance, or sometimes 'Buddhi Body'. So the Kāraṇa Śarira will be combination of both koshas (Vijñānamaya and Ānandamaya kosha) and both these koshas do not die until moksha. As per them, ego resides in Causal Body (Vijñānamaya kosha). Please refer books by A. E. Powell who has written books on Etheric double i.e. Energy body or Prāṇamaya kosha, Astral Body (Body of Emotions), Mental Body (Body of Concrete Thoughts) and Causal Body and the Ego (Body of Abstract Thoughts i.e. thoughts without forms or higher thinking). He has also written a book 'The Solar System'. In theosophy, manomaya kosha is split into two – Astral Body and Mental Body. So total Bodies are 6 instead of five. Then there is also Ātmic body, which some say is infinite radiation from atom point. Some say it is Ātman some say it is Jīva (both terms are generally used interchangeably). The first step is Soul Realisation and then merging in Higher Soul and then God Realisation. Higher soul is infinite pool of consciousness or light from which a part descends and incarnates and is known as 'incarnated soul'. Incarnated soul and higher soul are connected to each other through a sutra or thread known as Spiritual cord. This thread is also known as Sutrātmā. Higher soul is only one and it experience oneness. So it is said, 'I and my father are one', 'We are one', 'There is only oneness'. As the incarnated soul comes in close contact with higher soul, the spiritual cord, which is thinner then the thickness of hair, expands by spiritual practice. Thicker or wider the cord, more deep and stronger is the connection with higher soul. So one has to be aware of soul and should operate from soul consciousness for very fast spiritual progress. This is the personal opinion of the author as understood from limited reading the books and attending lectures on Theosophy and Pranic Healing (Now Yoga Vidya Pranic Healing developed by Grand Master Choa Kok Sui)

We will now understand the similarity of creation of universe in siddha-siddhanta pasddhati.

Creation according to Siddha-Siddhanta Paddhati

Siddha-Siddhanta Paddhati of Mahayogi Guru Gorakhnath (Gorakshanath) also mentions similar phenomenon. Universe is made up of Śiva and Śakti. Śiva is immovable while Śhakti is dynamic. She is very much alive and has it's own 'free will'. Through it's Shakti, the modifications happen. Śakti is real and is spread throughout. It is known as 'Śakti Vilāsa'. There is gradual unfolding of the Shakti from subtle to gross and thus this one Shakti produces many. Final goal is to be Parā-sambit, the same state that Vedanta knows as 'Nirvikalpa Samadhi' or Self Realisation. Here too there is absence of Shakti.

There is a pool of infinite consciousness or light which takes part in creation. Beyond this light, is another light which does not take part in the creation. It just exists. Beyond it is the Parā-sambit, the ultimate reality. From the standpoint of Parā-sambit, there is no creation at all, but for the sake of explanation the process of creation is explained to satisfy the curiosity of seekers. Śiva and Śakti are one and inseparable. This is mentioned at the starting of Siddha Siddhanta Paddhati.

Jīva has to realise it's true nature and merge in cosmic consciousness, which is Śakti and then rise above it to attain the blissful state of Parā-sambit.

This is not complete explanation. Mahayogi Guru Gorakhnath ji has much more to offer.

The point is the explain the difference between the common terms like 'Self Realisation', 'Soul' etc. Jīva is often translation as 'Soul' which is an Abrahamic word. The 'Soul' is then mistranslated as 'Self', which again is mistranslation as per vedanta. So the 'Soul Realisation' or 'Self Realisation' of New Age phenomenon schools of thoughts or modern theosophical school is not the same as traditional Vedanta. Jīva is the incarnated soul trapped in 7 bodies as per Pranic Healing.

Earlier, it was mentioned that two English translations are given. Here the reason for referring to multiple source and giving two translations are given.

Later on, reason for reading śāstras in Indian language especially mother tongue is given.

Why give Two Translations?

The idea behind giving two translations is to generate a habit to dive deep within trying to find the essence of sloka and not just be satisfied with crude intellectual understanding. Swami Madhavananda's translation is very simple. It is helpful for a beginner. However, English Translation is at times is not apt. During the times of Swami Madhavananda, who was born on 15th December 1888, the English used was different then at present times. Upto the recent times i.e. upto Year 2014, most Indian Authors followed the writing pattern and translation style adopted by western scholars. Western scholars who were brought up in Christian background often used the words like soul, super soul, cosmic consciousness, God, Scriptures, etc which they have most probably taken from Christianity as they preferred not to use original Sanskrit words like Atman, Brahman, Maya, etc even though they do not have English equivalent. The English translation are not apt. For example, while translating one sloka they write – 'It is both within and without' – The word 'without' serves no meaning. It should be 'It [Atman] is both within and outside' or better 'It is both inside and outside'. At times, the essence is not retained in translation but the author manages to retain the broad or crude meaning of the line or sloka.

Read Śāstras in Indian Languages

It is recommended to read Indian Scriptures in Indian Languages. Preferred language has to be your mother tongue. It is the first language that a child learns. If literature is not available in native language, then read in language close to native language. English is to be used as reference. To a person who has studied in English Medium, reading English would be faster than reading in their mother tongue, but in long run, reading in mother tongue will be beneficial for spiritual progress.

The reason for retaining sanskrit words is to push genuine seekers to take deep study of śāstras in their native language. Certain updeshas are to be permanently etched in our hearts which can happen if one reads śāstras in their mother tongue.

Reader may have a few questions

- Why so much fuss and being overly Hindu?
- Reading Sanskrit words in between English writeup is inconvenient.
- Words like bhAva or bhāva distract my eyes and breaks the reading momentum.
- Meaning has to be conveyed, That's all.

Exactly - Meaning has to be conveyed or should I say**, 'Essence must be conveyed'**. We call translation as 'Bhāvārtha', meaning that which retains 'Bhāva' which is loosely translated as 'Spiritual Emotion'. However, it means retaining essence and depth.

Writing in ITRANS (bhAva) or IAST (bhāva) helps spell and pronounce sanskrit words properly. If someone does not know to use diacritical marks like ā or ś, then one can always write aa or 'A' (capital A). and 'sh' or 'S' instead of ś. The problem with this is that even the proper names like Rāma has to be typed as rAma. IAST solves this problem. Earlier ITRANS (ITX) was used. They also make the word searchable as at that time (2010-2012, browsers like Firefox would consider a and ā as separate letters. So searching a word in document was difficult as average reader would not know how to type ā or ś, hence ITRANS was preferred way of typing though words look unusual with capital letters in-between a word like bhAva or rAma.

Hari OM